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American Missionary Association.

ANNUAL LEAFLET.

1902-1903.

STATISTICAL,

HISTORICAL,

DESCRIPTIVE.

CONGREGATIONAL ROOMS,
FOURTH AVENUE AND TWENTY-SECOND STREET,
NEW YORK.

American Missionary Association.

STATISTICS 1901–1902.

EDUCATIONAL WORK SOUTH.

Higher Institutions	6
Normal and Graded Schools	43
Common Schools	30
Instructors	480
Pupils	14,048

CHURCH WORK SOUTH.

Churches	236
Missionaries	139
Members	12,155

MOUNTAIN WORK (Included above).

Churches	53
Members	1,578
Schools	11
Pupils	2,198

WORK AMONG THE INDIANS (Including Alaska).

Churches	20
Members	1,453
Schools	6
Missionaries and Teachers	88
Pupils	342
Missionary Out-Stations	53

ALASKA.

School	1
Missionaries	4

WORK AMONG THE CHINESE.

Schools	20
Teachers	44
Pupils	1,226
Giving evidence of having been converted	159

PORTO RICO.

Schools	2
Instructors	10
Pupils	343
Ministers	3
Churches	4
Members	463

GENERAL SUMMARY.

Schools	107
Pupils	15,959
Missionaries	749
Churches	254
Church Members	14,071

HISTORICAL.

Purpose. The Second Article of the Constitution of this Association is:

"The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own country, and other countries which are destitute of them, or which present open and urgent fields of effort."

Caste distinction and race prejudice were recognized to be un-Christian. The Association's commission was, and is, to carry on intelligent gospel through school, or church, or mission, by industrial training, prayer service or preaching of the gospel to those who need it most, for their physical, intellectual and spiritual elevation.

Organization. The American Missionary Association was organized in 1846. It came into existence in the midst of agitation and storm. The Negroes were slaves apparently in hopeless bondage; the Indians were the wards of the nation, pillaged, robbed and murdered, according to the greed and lust of the selfish and brutal. The Chinaman was a curiosity in a few American cities. The American Highlanders, detesting slavery, but not knowing how to oppose its encroachments, were locked away in the fastnesses of the southern mountains and neglected by Christian philanthropy. Alaska was a foreign country, and no Christian responsibility was felt for its people. Porto Rico and the other new island territories were under the cruel hand of Spanish tyranny.

In the midst of these conditions the American Missionary Association was organized, that such neglected peoples might receive a free gospel and the benefits of intelligent Christianity.

FOREIGN fields were early occupied, and in 1854 there were seventy-nine missionaries located in foreign lands, including Africa, Jamaica, the Sandwich Islands, Siam, Egypt and Canada. When the Indian missions as a whole were transferred to the Association, the work was

discontinued in foreign fields. A foreign society doing work under our flag, and a home society, doing work under alien flags, were both confusing, and the new adjustment prevented duality of appeal and of mission service.

INDIAN missions were among the earliest efforts of this Association. As early as 1852 there were twenty-one missionaries among the Indians in the Northwest. In 1882 the Indian work as a body was committed to the American Missionary Association, the Indian work of the American Board being united with that already established by this Association.

NEGROES. Work for the colored people at the first was somewhat feebly carried on among the refugees of Canada and among the slaves of the South. The great body of work of the Association was in the West, with a few churches in the South, in foreign fields, and among the Indians and Chinese, until 1861. In September, 1861, the first school for freedmen was established by this Association at Hampton, Va. From this simple beginning has grown the great work of to-day. Schools were rapidly organized for Negroes in other Southern states. In 1863 institutions were already planted in twelve different states. This year of 1902, institutions covering instruction from kindergarten and primary to professional training to the number of sixty-eight are maintained for the Negroes of the South.

CHINESE. In missions among the Chinese of America the Association was a pioneer. This work began in 1852. Thousands have been converted in its missions, many of whom have gone back to China carrying the gospel. The Chinese Missionary Society, composed of these converts, was organized in 1886, and has sent missionaries to their native land. They have established headquarters at Canton, and also have property at Hong Kong. They have organized a church, occupying a chapel at Ci Ning City.

HIGHLANDERS. The work among the mountain people was begun very early in the history of the Associa-

tion. In 1848, only two years after the organization of the Association, commissions had been issued to missionaries who were laboring in this mountain region. The beginning of the work was full of heroism and sacrifice. It reads like a romance rather than plain history. Many of these Highlanders loved freedom and hated slavery. With the interruption of a few years following the John Brown raid, and in the midst of the civil war, this work of the Association among the Highlanders has been steadily maintained and developed.

In Alaska this Association was also a pioneer. At Cape Prince of Wales a mission was opened in 1890, and with the exception of a few months during the stringent times, it has been continued. It holds a strategic point in that great region, and has already reached many, both Eskimos and whites, with Christian influence. Four missionaries, two of them native Eskimos, are carrying on this work.

Porto Rico. At the close of the Spanish war the island of Porto Rico came under the flag. The Association at once sent missionary teachers and a minister to this island, opening two schools, one at Santurce and the other at Lares. These schools have been crowded with eager pupils, and the brief work has been very encouraging. There are now three ministers preaching at various stations in the island. Four Congregational churches have already been organized and many communities are anxious to welcome such movements.

DESCRIPTIVE.

Educational Work. The higher institutions in the South include the following:

	FOUNDED.
Fisk University, Tenn.	1865
Talladega College, Ala.	1867
Tougaloo University, Miss.	1869
Straight University, La.	1869
Tillotson College, Texas.	1876
J. S. Green College, Ga.	1897

Normal and Graded Schools among the Negroes are 33, including the following: Avery Institute, S. C., Le

Moyne Institute, Tenn., Ballard Normal School, Ga., Emerson Institute, Ala., Jos. K. Brick Normal and Industrial School, N. C.

Primary and Common Schools among the Negroes number 30.

The schools among the Highlanders, consisting of 11, include Grand View Institute, Tenn., Skyland Institute at Blowing Rock, N. C., Joppa Normal Institute, Ala., Williamsburg Academy, Ky.

Indian schools are 6, important among which are Santee Normal Training School, Neb., Oahe, S. D., and Fort Berthold Home School, N. D.

Among the Chinese are 20 schools at various points on the Pacific Slope.

In Alaska the one school is at Cape Prince of Wales.

In Porto Rico the two schools are situated in the northern part of the island at Santurce and the central part at Lares.

INDUSTRIAL TRAINING has held an important position in the educational work of this Association for many years. Talladega College was the first institution to introduce this important branch of study. Now almost every school in the South or West has a more or less extended department of industrial training. Large farms are cultivated in several institutions.

Equal care is taken in the training of girls and young women, both in domestic and general industries. The purpose of this training is to fit the young people for larger and more efficient Christian manhood and womanhood.

Total number of institutions of all grades is 107.

Church Work. Among the Negroes there are 177 churches scattered throughout the South. Among the Highlanders the 53 churches are largely in four Southern states. The 20 churches in the Indian Field are planted largely on reservations reaching from Nebraska to Washington, and occupying important points in five states.

The general increase in the number of churches is manifest from the fact that ten years ago our Southern churches numbered 140; they now number 230. Churches raised towards their own support $39,398, and for benevolent contributions $2,813. Among the Highlanders the 53 churches are situated in Kentucky, Tennessee, North Carolina and Alabama, and have 1,578 members.

The influence of these churches throughout the South cannot be overestimated. A quiet, but powerful work is being accomplished among the colored people. Intelligent preaching, integrity of character and higher ethical standards are introduced and maintained through these churches.

Conclusions. The financial support given by the churches, Sunday-schools, Endeavor societies, mission circles and individuals during the year just closed was encouraging. The total amount received and applied for current expenses was $368,819.50, or including the income from the Daniel Hand Fund of $66,635.94 and Endowment and Income Funds, making a total of $464,290.84. A large work, however, waits to be done, meriting a still larger support in the future. Every department in this great missionary service needs reinforcement and enlargement. In the opening field of Porto Rico we hold an important place and may maintain it, provided the support of the constituent churches is adequate.

Each church may, perhaps, increase its gifts for this great work during the coming year without great hardship. The *American Missionary* magazine and a large volume of fresh and interesting leaflets are at the disposal of pastors and others who may desire to increase the interest among their people. The Fifty-sixth Annual Meeting, held at New London, Conn., October, 1902, unanimously voted to "recommend to the churches an increase of twenty per cent. in their gifts to the Association for the current year." To carry out this reasonable recommendation means energetic effort on the part of pastors, Sunday-school superintendents, presidents of Endeaver societies and missionary circles. *A great work makes a great appeal.*

American Missionary Association.

CONGREGATIONAL ROOMS,

FOURTH AVE. AND TWENTY-SECOND ST., NEW YORK.

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The *American Missionary* gives facts, incidents and discussions of the work, and will have an increased amount of interesting and valuable information during the coming year. Subscriptions received at any time. Price, 50 cents. C. J. Ryder, Editor.

CORRESPONDENCE

Relating to the work of the Association should be directed to one of the Corresponding Secretaries; relating to the finances, to the Treasurer, New York.

DONATIONS AND SUBSCRIPTIONS

May be sent to H. W. Hubbard, Treasurer, New York, or, when more convenient, to one of the District Secretaries. A payment of $30 constitutes a Life Member.

WOMAN'S BUREAU.

Correspondence of Woman's Local and State Organizations, and all interested in women's work, may be held with Miss D. E. Emerson, Secretary, New York.

FORM OF A BEQUEST.

I GIVE and BEQUEATH the sum of———dollars to "The American Missionary Association," incorporated by act of the Legislature of the State of New York. The will should be attested by three witnesses: